A fruitfull Sermon, vpon the 3.4.5.6.7.& 8. verses of the 12. Chapiter of the Epistle of St. *Paule* to the Romanes:

by Saint Chaudron

Very necessarie for these times to be read of all men, for their further instruction and [illegible] in things concerning their fayth and [illegible] to Saluation.

AT LONDON,
Printed by Robert Walde-grave. 1584.

AN interpretation of the beginning or entraunce. page 2.

VVisedome and discretion obtayneth credite and auoydeth suspicion page 4.

English ministers must imitate it, either volontarily, or by compulsion. page 5.

The ministerie is a grace, page 6.

It must not be abused: this water must not be stopped. page 7.

The persons commanded all goe generally. page 9.

Magistrate, people, minister, must come vnder it to approoue their consciences, and stop the aduersaries mouth. page 9.10.

The law and two applications. page 10, 11, 9 &c.

The exposition and excellencie, vvorthinesse and profit proued out of the 3. of Numbers page 11. &c.

God nor onely did institute it, but punished the breakers as Azaria, Vzza, Corah. page 14.

It serueth vnder the Gospell 1 Cor. 7. page 15.

Obiection, aunswered, so *ordained in all Churches*, 2. Cor. 7. therfore euery one must keepe it, none breake it. page 16.

He vvisheth for this law. page 17.

The vvant is the cause of all disorder in the land & euils. page 18.

The contrary to the law is pride, ambition. page 19.

Brasen vvall. page 19.

Ambitiō hurteth both the cōmon vvealth & Church.

It is the cause of discord in the church. page. 20. 21.

Diotrephes. page. 21.

Scribes, Pharises. page. 22.

Iames and Iohn moove their mother. page. 22.
Preach to add affliction. page. 22.
It hurteth common vvealth. page. 23.
Hiſtories diuine, Moſes, Ioſhua, ibidem.
Humaine in England. 24.
Exhort to mortifie them. ibidem.
Exhort magiſtrates to roote out euill, and to eſtabliſh the lavv. page. 25. 26.
As the Lord hath dealt, &c. the expoſition. page. 27. 28. &c.
The abuſe tendeth to the hurt of the bodye: it is ſhevved in the naturall body. page. 28. 29.
It is applyed to our Church. page. 29.
Ignorant miniſters diſhonour God. page. 30.
Diſcredite the Goſpell, confirme aduerſaries, incorage rebels. page. 31.
All magiſtrats muſt looke to it and miniſters. page. 32.
The ſimilitude containing fovver. 1. Cor. 12. page. 33.
Firſt rule: many members. 1. Cor. 12. vvhat a member is, hovve named, nothing vvanteth. page. 33. 34.
Applied to the Church vvhich vvanteth her members: every perticular hath but tvvo members, the paſtour and the ſheepe. page. 34.
She hath too much by Archb. Lordbiſh. as is novv eſpied. page. 37.
Tvvo rules: diſtinction of gyftes. 1. Cor. 12. page. 30.
Ob. anſ. in perſon diſtinguiſhed, applied, and ſhevved in our Church, deſired to be reformed. page. 39. 40.
3. Rule one head. vnion: he the vine: the cauſe of vnion Chriſt, by the miniſterie of theſe, vve are lead to

he vnitie of faith: to haue triall, rule, gouernment, for
nd in Christ, not by Pope, Archb. or Bish. page. 41.
43.
Appeal to their honors. pag. 45.
Protestation of the author, and in the name of the
Godly brethren, of their loue towards her maiesty.
age. 45.
Euery member must serue others. pag. 46.
There must be loue to performe duties. pag. 46.
To approue and like one of another. pag. 47.
The maimes of our Church greate, and no man la-
ueneth them. pag. 49.
A speciall lawe appertaining to some. pag. 50.
The rule knowne. pag. 51.
Perpetuall, and not to be broken. pag. 51.
A commandement to keepe them. pag. ibid.
They are giuen of God. Ephes. 4. 1. Cor. 12. 52.
Graces giuen: two notes cō cerning them { 1 Euerye calling must haue a grace. pag. ibi. 2 The gifres, are the graces of God. pag. ibidem.
Proportion of Fayth, vvhat it is. pag. 53.
A prophet vvhat. pag. 56.
Office how taken. pag. 56.
A Doctor vvhat. pag. 57.
The proofe of euery part. pag. 57.
Canonical Scriptures only to be read in the Church.
pag. 58.
A Doctor must teache purely and continually to his
owne Schollers. pag. 59.
An obiect: concerning the doctors office. pa. 60.
The aunswere. pag. 60.
Pastor, vvhat. pag. 60.
Of all the parts. pag. 61.

Note the vvisdome & mercy of God.pag. 64.
These gifts giuen in the day of Christes coronation pag. 65.
Deacon vvhat, and the proofe.pag.65.
Elder vvhat.pag.67.
They must be obeyed.pag.68.
They are necessary.ibid.
To preuent offences.ibid.
Difference betvveen the elder & the deacon.pa.69.
Shewer of mercy what.70.
Many dye and perish for lack of these offices.pag.71.
Good statutes inacted, but because they are besides the word, they doe no good.pa.72.
VVant of al these, the cause of al euils.pag.72.
The fruit of this gouernment. 73.
Enemies to the realme, to the common wealth.ibid.
Secrete deuises against all good, might bee easily knowne.ibid.
Prodigall maintainers of popish honour.pag.74.
Preuented conspiracies.ibid.
Good lawes should be kept. ibid.
Pastours, Doctours more fruitfully discharging their duties.75.
Their duties.ibid.
Reasons to prooue, that the offices appointed in the primatiue Church, are perpetuall.pag.77.
They are sufficient.pag.78.
The conclusion.pag.79.

These fixe verses, necessarily inferred of the former, contain a perpetuall lawe, touching the government of Christes Church; the continual keeping wherof, as it is the safetie of the body, so the breach of it, is the destruction therof. The same is either

- Generall, appertayning to all the members of the Churche, declared by two familiar argumentes.
  - One of the contrary vnto the law, for the clearer vnderstanding therof, vers. 3. ioyned in the same sentence with the Lawe.
  - The other, of a similitude, wherein as in a glasse, wee may see the trueth and necessitie of this law, taken from the naturall disposition of the bodie, vers. 4. 5.
- Or it is speciall belonging only to publike persons; that is, either to
  - 1. Prophetes, the disposers of the worde and secrets of God, whom he diuideth either into
    - 1. Doctors: as in the latter end of the 7. verse.
    - 2. Pastors, as in the beginning of the 8. verse.
  - 2. Officers occupied about other necessary duties, diuided into,
    - Deacons,
    - Rulers,
    - Attenders on the pe

A godly Sermon made vpon the 3.4.5. 6.7. and 8. verses, of the 12. Chapiter of the Epistle of S. Paul to the Romanes.

3 *For I say, through the grace which is giuen vnto me to euery one that is among you, that we muse presume to vnderstand aboue that which is meet to vnderstand: but that he vnderstande according to sobrietie, as God hath dealt to euerye man the measure of faithe.*

4 *For as we haue many members in one body, and all members haue not one office:*

5 *So we being many, are one body in Christ, and euery one seuerall members.*

6 *Seeing then that we haue gifts that are diuers, according to the grace that is giuen vnto vs, whether we haue prophecie let vs prophesie according to the proportion of faith.*

7 *Or an office let vs wait on our office: then he that teacheth on teaching:*

8 *Or he that exhorteth, on exhortion: he that distributeth, let him do it with simplicitie: he that ruleth with diligence: he that sheweth mercy with cheerefulnesse.*

THese sixe verses, necessarily inferred of the former, containe a perpetuall Lawe, touching the gouernement of Christes Church: the continuall keeping whereof, as it is the safety of the bodie, so the breache of it, is the destruction thereof. The same is either generall, appertaining to all the members of the Church, declared by two familiar argumentes. One of the contraries vnto the law, for the cleerer vnderstanding thereof, verse. 3. ioynes in the same sentence with the law. The other, of a similitude, wherein as in a glasse, we may see the truth & necessitie of this law, taken from the natural disposition of the bodye, verse. 4. 5. Or it is speciall, belonging onely to publishe persons; that is, to Prophetes, the disposers of the word and Secretaries of God: whom he bendeth either into Doctors, as in the latter ende of the 7. Vers. Pastors, as in the beginning of the 8. verse. Officers occupied about other necessarie duties, diuided into Deacons, Ruiers, Attendants on the poore.

This generall law, thus inferred necessarily upon ye former exhortation, as a mean

readie way and ordinarie meane whereby to haue certaine experience and triall, what the good, acceptable and perfect wil of God is, teacheth the duetie and way of all Christians, wherin they ought to walk continually without wearinesse. The giuer whereof is, not man, but God. For albeit Paule writ those wordes and this Epistle to the Christian sainctes at Rome, yet he was but onely the pen man of the Lordes inditement, or (as Moses was) the writer of the Lordes lawe and commaundement. For he saith not, I by mine owne authoritie, or by any gift and grace in me: but I saye thorough the grace that is giuen to me; meaning, no doubt, that grace of his Apostolical authoritie, which he, being a blasphemer, had receiued of God, to publish by word and writing, his will and counsel to the Gentiles, that their faith & religion might not be grosided & builded vpon the weake sand of humaine traditions, but vpon ẏ commandemẽt of Christ, the strong rocke and euerlasting foundation. Where it is said; I say it is all one in effect, as if he should say, I commaund. For this Verbe Lego in Greeke, as also the Hebrue verb equiualent to the same, especially

Acts.9.

especially beeing ioyned to the infinitiue
Mood without an article, as often vsed in
that sense, importing not a bare saying or
affirmation, but (as here of necessitie it
must, seeing the Apostle sheweth not what
hath beene, is or shall be, but what ought
to be) a flat law and commaundement. So
that for a more plaine demonstration of
the truth, it maye be thus expounded and
resolued: For I Paule by the authoritie of
my Apostleship, beeing a singular grace
receiued by the free gift of God giue vn-
to euery one of you this generall labor, in
the name of him whose Apostle I am, cer-
teinlie and perpetually to be kept euen
to the comming of Christ.

Thus the Apostle maketh his enterance
into the law with great wisdome and sin-
gular discretion, for in that he sheweth his
law not to proceede from himselfe, or any
other mortall man, but onely from the Lord
of hostes, whose Apostle he was, it doth not
onely purchase great reuerence & credite
vnto it, but also remoueth all iust occasion
of enuy, wherof he might haue bin suspec-
ted of vsurped authority, wherwith the
enemies of the gospell might haue charged
him, if he shold not thus haue dõ. But now

considering this law is his, who only is the lawgiuer, which is able to saue & destroy: no man can iustly contemne it, or thinke it of small importance. Also, seeing the minister hereof was called and commaunded of this lawgiuer to write and preach it: no man can safely enuy and contemne him, or suspect him arrogantly to haue vsurped any vnlawful authority ouer the Romanes, or the Church of God. Howe then, if Paul who was not in any spirituall gifts necessary for his calling, inferior to the chiefe Apostles, thought it a meet necessary point of wisdome and Christian duety, both in respect of him selfe and of the Church, here & elsewhere, plainly to declare, as vnto who was this lawgiuer, & the authour of his function and Apostleship: how much more necessary (deare brethren) ought you to thinke it is for the Ministers in our time, whose gifts in comparison of Paules are very fewe and small, to let vs see, both the authour of their power and lawes, and also of their particuler function? For, if they commaund vs any thing, hauing not receiued it from this Law-giuer, by whose spirite wee must liue in all obedience of his will, why shoulde we obey? May we

may we not call it from vs, as a vayne and fond tradition of man? Againe, if they cannot shew vs the authour of their Ministery, and the grace they haue receiued for the godly and acceptable discharge thereof: why may we not iustly iudge them to be either proud vsurpers of vnlawfull functions inuented of man, or couetous intruders of them selues into the lawfull callings for the which they are vnmeete? I would all those which haue any publique place in the Churche of England, seeing they will not voluntarely followe this ordinance of Paul, might be compelled by the godly wise Magistrates, to shew the proof of their ministerie out of the woord, and the gifts which God hath giuen them, meete for the discharge of their calling. For the I assuredly perswade my selfe, that the Lord in iustice and mercy would so diuert their swoord, that it would cut off not onely the head, shoulders, armes, legges, and all the rotten members of popishy religion: but also shew of from the true Church of God, and the beloued spouse of Christe, all ignorant, idle, wicked, and heartfull hirelings, with all the reliques of Antichristian vsurped power, which nowe is the

greate and preſent perill of the Lordes Vineyarde, do occupy the place and rome of moſt faithfull and patriſtill workmen. But a fitter place for this matter ſhall be offered hereafter.

It is not to be omitted that Paule remembreth his Apoſtolical function, *A grace geuen of God.* For herein he giueth the Romanes to vnderſtand, that if they ſhall reiect, or lightly regard his function, and the precepts he giueth to euery one of them, by the vertue thereof: That thereby they openly ſhew themſelues reiectors of light elbeemers, not onely of him & his word, but alſo of the grace and gift of God which after this manner appeareth in him for their ſaluation. The which cogitation might breede in them a reuerent opinion of his perſon, being the Ambaſſadour of Chriſt, a godly care diligently to receiue, and louingly imbrace the grace of God giuen him, and by him offered vnto them. Here then we learn what to iudge of thoſe functions, with their gifts which Chriſte hath giuen for the perfect building vp of his Church: to wit, as of the excellent and ſingular graces of God. For the office of the Paſtor, and Doctor, and Elder, the

Deacon,

Deacon, the attender vpon the poore and impotent, together with this of the Apostle, are all Streames, flowing from one spring or head, by the which the manifold graces of God, and waters of eternall life are conueyed into his Church, that euery member drinking thereof, should neuer thirste againe, but haue full fountaines issuing out of him to eternall life. Wherefore let all men of what calling or authority soeuer they be, take heed least by them selues, by others, or by any other meane, they stop and damme vp these heauenlye streames of waters, which should run into the Lords vineyard to water it: or elle least they defile and corrupt these waters with casting into them, & mingling with them the dregs and filthy puddle waters of mans inuentions, & popish traditions. For assuredly all the ordinarye graces of God giuen to vs, are such, & so, y they cannot abide either addition, detraction, or change: Such also is the giuer hereof, y as he is iealous ouer them, so he will moste seuerely reuenge him selfe of all those y shall adde, detract, or any manner of way corrupt his gifts against his will & written word. Thus we see what profitable instruction

may be gathered out of this former part, touching the person of Paule, the minister or publisher of this generall Law, as also of that special which followeth. Now let vs heare to whom this generall Law was giuen. To euery one of what estate & vocation soeuer, that was among the christians at Rome, and in them, to all that then were, or are now of the houshould of God. For hee saith, *To euery one that is among you*: Which is as if hee should say, whether you be pastors or Teachers, Elders, Deacons or prouiders for the impotent and sicke, Fathers, Children, Masters, Seruants, bond, free, Iewes, Gretians, publique or priuate persons: I giue vnto all in generall, and to euery one in particuler this generall law & rule of life, charging euery one in the sight of God, to keepe it vndefiled to the comming of the Lord & Sauiour Christ. Hereby it is manifest, that the law or Precept following is generall, not speciall: appertaining to all, not only to some: necessary & profitable for all times, not onely conuenient for that present estate of the christian church of Rome: and therefore perpetually to bee taught and practised of Gods Ministers,

will

ministers, learned and obeyed of his people, urged and established by the power and authoritie of the Magistrate his heauenly ordinaunce: And in so doing the Magistrate, the Minister, and the people shall by their humble seruice and subiection vnto God, both approoue their pure consciences, their sound and vnfained faith to all that feare God: and also stoppe the mouth of the aduersaries, which speaketh euill of the truth, because manye which outwardly professe it, either haue not learned, or will not obey this commaundement of the Lorde. Now, seeing we know the commaundement is from God, and that the Minister hereof, is the chiefest Apostle that euer was, and that as it concerned the Romanes, so now (they hearing & obeying in the Lorde) it appertaineth to all and euery one of vs, which are here assembled: let vs mark first what this generall Law is, then according to the Apostles order, what is the speciall deriued out of the generall, and to whom it is giuen.

The Law is this, Phronein eis to Sophronein, that is, as if he should saye, I commaund, in the person of God, euery one that is among you, to be wise, or to vnder-

stand

stand according to sobriety, as it is translated. As for the wordes that goe before these, and that follow in this vers, they are no part in this law, but rather a more full and familiar declaratiō therof. For wheras it is saide, *That no man presume to vnderstand, aboue that which is meete to vnderstand*, it is a manifest prohibition by a negation of that which is commanded by an affirmation. Againe, where it is sayde, *As God hath dealt to euery one the measure of faith*, it is certaine, the purpose of the holy Ghoste is, more playnely to declare and expresse, the meaning of his Lawe and generall commaundement. But first of the Lawe itselfe, then of those which serue for the farther declaration thereof. The Greeke Verb which is heere translated vnderstand, doth properly signify to bee indued with a reasonable minde or Soule: wherein because Wisedome and knowledge is, and because shee hath as it were, her mansion house in it, it signifieth also, to bee wise: in which signification it is vsed in this place: and for so much as Wisedome principally consisteth in a discreet moderation and comelye order of all actions and workes, I

take

take it heere to signifie by a trope of the cause, for the effect, the moderate and sober exercise of Wisdome and true vnderstanding. The worde translated sobrietie, properlye signifieth to haue a sounde minde, not troubled with anye vnleaze, in which signification it is heere vsed. So that the whole commaundement expressed in these two wordes, appeareth playnlye to bee this: I commaunde euerye one which is amonge you, truely to vnderstande, soberlye to esteeme, soundlye to iudge, and mostlye to vse the giftes hee hath receiued of GOD, being fullye contented and satisfied therewith. Wherefore let vs consider, I beseech you, the excellencye, the dignitye, the profite and vse of this generall Law. For what can be more excellent, then for euery member of the mysticall body of Christ, truely to knowe his proper giftes, and wisely and soberly to esteeme and vse them? What can bee of greater dignity and worthinesse, then for all the people of God scattered throughout the Face of the Worlde, hauing so diuerse gyftes and offices, being so farre distaunt in place, by an humble, sober and

discreete

discreet iudging of their giftes, ability and callinges to serue and worship in the vnitie of spirit and truth, and in the bond of peace, one true and immortal King of glory. Finally, what can be more profitable for the Church of Christ our mother, then that all her Children according to their age, strength, giftes, place and callinges, should without hatred, enuie, or any neglect of duue, loue, relieue & maintaine euery one an other, as becommeth the dearly beloued children of God. This law well learned, and diligently practized, bringeth with it all these and many mo commodities. Therefore it is not onelie in this place, but in many other places of the scripture most faithfully registred. In the booke of Numbers chap. 3. we maye

Num. 3. 38.

read and see plainely, how that the Lorde did not onely by precept, distinguishe betweene the calling of the Leuites and people, but threatneth the transgressours and inordinate walkers with death. For the Leuites were either called Priestes, or by the common name of Leuites. If Priests, then either the high Priest, as Aaron and Eleazar after him: or such as were vnder him ouer the rest, as Eliazaph the sonne

ster of the Gershonites, or Elizaphan the overseer of the Coathites, and Zuriel of the Merarites. Their office was publikely to teach, to praye, to offer sacrifice, to keepe the vessels of the sanctuary. The office of the other Leuites was, to minister and serue the Priestes in all thinges belonging to the discharge of their necessarie duties. And this is the distinction betweene the office of Priest, and the office of the Leuite. Hereby therefore it appeareth, that the Lord allotted vnto euery one his seuerall office, to be as it were his standing place, out of the which he should not step one foote, either to the left hande, or to the right, neither mislike his place: but fully content him selfe therewith, without coueting of anye, that were in more excellent roomes. And as the Lorde knewe this order of distinguishing offices, to be verie expedient and good for his Church: so he hath reuenged him selfe most seuerely vpon the breakers hereof, of what calling soeuer they were, or with what affection or intent soeuer they did transgresse this established order of gouernment. King Azaria, as we reade in the seconde of the Chronicles the 26. Chapter, otherwise

Num. 3. 32. 4. 16.

called

called Vzzia, was striken with an vnre-
uable leprosie, because lifting vp his hart,
he vsurped the office of the Priest, & went
into the Temple to burne incense vpon
the Altar. Vzza, for supporting the Arke,
2. Cron. 13. 9. which was the only office of the Leuites,
notwithstanding his good intent, (for the
Oxen did shake the Arke) was striken with
lightning death. Corah, Dathan, & Abiram,
Num. 16. 2. because they presumed aboue their vocati-
on, went down aliue into the pit: for the
earth opened her mouth, and swallowed
them vp with all that they had. All which
ought to teach vs how acceptable this or-
der of seuerall callinges is to God, and to
breed in our hartes, both a care and con-
science to keep it, and a feare and terrour
to breake it. But least any should imagin
this distinction of vocations to serue one-
lie for the law, hauing no vse or profit vn-
der the Gospell; let vs search the new
Testament. Was there no difference (I
may say) betweene Iohn Baptist, and his
Disciples, and the Disciples of Christ?
None betweene them and other Christi-
ans, that were Baptized and followed
Christ? None betweene the Prophet and
Apostle, betweene the Pastour and the

Deacon?

Deacon? What were all Apostles? Were all Prophetes? Had all the giftes of healing? Were all Teachers? Or did all interpret? What was the bodie one member? No, no, the Lord hath ordained in his church many members, yet but one body. Whereby it is certaine, that as it pleased God vnder the lawe to establishe this distinction of callinges in Israel: So hath he done now vnder the Gospell in the new Ierusalem: For our Apostle in the 12. to the Corinth, the first Epistle, straightly chargeth euery one to walke in that calling, wherin he is. His words are these: *Let euery man abide in that same vocation wherein he was called.* Againe a little after, *Let euery man wherin he was called therin abide with God.* In which words he teacheth that the most excellent gifts of a Christian, which we by faith receiue of Christ, & the eternall feed of regeneration, can not, neither ought to moue vs, to loath our former calling be it neuer so lowe or base, neither to desire to step into any other, till it please God to offer vnto vs some iust & necessary cause of change, & to ad vnto ẏ cōmon giftes of a Christian, some speciall which are proper and peculier,

1.Cor.12.

lier, for that lawfull calling whereunto our desires are wholly and onely carried, and the Lorde effectually calleth vs. But least any should obiect that this generall law, is not so straightly to be kept of all: besides that the wordes of this text will confute him, he may read the 17. verse of the 7. Chapiter to the Corinthians. Or if he proceede and say, it is no ordinance established, or not in all Churches, the very wordes of the Text there will ouerthrowe him. *But as God hath distributed to euery man, as the Lord hath called euery one, so let him walke, and so ordaine I in all Churches.* Then wee see in effect, what this generall Lawe is: Namely, that as Souldiers in Warre haue and keepe euery one his standing place in the sight of their Captaine: so euerye Christian shoulde haue and keepe his seuerall calling in the presence of the Lorde of life, who hath in wisedome and mercy called them thereunto. For if they do not, as experience teacheth in warre and in peace, then they must needes tumble and indanger them selues, vexe and greeue others, hurt and disquiet the church, whose peace and felicity, all her Children oughte to

redeeme, euen with the losse of bloud and life. O that this Lawe were deepely printed and grauen in the hearts of all Christians, and were as easely to bee learned & seene in our liues, as it may be in this precept, then we should see with no smal ioy, the Church our mother with cheerefull countenaunce to lift vp her heade, which now, to the greefe of many, hangeth verie low, and whose heart lamenteth the loosenesse, securitie, the aspyring and vnquiet mindes, and ẏ continuall disorder of her children, which had rather do any thing, then that which principally concerneth them. For, if it be demanded from whence commeth al this disorder, at home, abroad, in publique and priuate persons, in common wealth, and in the Church, in towns, in Uniuersities, and in Cities: the cause is euident no man can deny it: father and childe, husband and wife, master and seruaunt, rich and poore, magistrate and subiect, Pastor and people, haue broken and transgressed this generall Law and commandement of God. They know not truely their giftes and callings, they haue not humbly and soberly esteemed of them, they haue not wisely, discreetely, and with a

single eye iudged themselues; they haue not with care and conscience discharged their duetie to God. Finallie, they haue broken out of their standing places, and burst asunder the lists of their callings, & cannot, neither will be bounde to order & obedience, no not with the bondes of the Lawe of their Creator. The causes of all this disorder in all degrees shall appeare, and bee declared in their proper places next following, as also the remedies whereby it may be remooued, and good order (the health of both the bodies) restored and brought again into the Church and common-wealth.

It followeth in the text: *That no man presume to vnderstande aboue that which is meete.* Paul declareth this generall Law, first as you see by the contrary, that wee might the better vnderstand & see by this negation, what he ment by the affirmation: and also that we might wisely collect the cause of the former disorder, whereof I haue spoken. A wise and vsuall order in exhorting, obserued of the Prophetes, hauing regard not what ought to be first in knowledge, but first in practize; not respecting the perfection of order, but the cor-

ruption

ruption of our nature. For we being ful of pride, selfe-loue, vain-glorie, arrogancie & ambition, it is necessary that this hard and brasen wall, made and grounded vpon the harde brasen pillers of originall concupiscence, should first be cast downe and digged vp, with the ground-worke thereof, before we can see and feele the sweet grace of God, & the comfortable presence of his Spirit, in humbling our proud hearts, and working in our mindes a sound iudgement. We must therefore, for the better keeping of the generall Law, cast off these two burdens ỳ presse vs down, ouerweening of our gifts, & ambitiõ, which make the mind not content with her own estate and calling. For as darknes and light cannot dwell in one place at one time: so pride and humilitie, ambition and godly contentation, cannot dwell in one man. So long as pride ỳ blindeth our eies, and a disliking of our estate possesse the heart, ther is no place for an humble & sound iudgemẽt, no roome for an affection contented to rest in ỳ portion, which God hath allotted vnto vs. The blessed apostle seeing this, chargeth ỳ Romans to put out & dispossesse their harts of those two enimies: wherin, albeit they had

their abode since the fall of our first Parentes, yet being vsurpers, they must bee thrust out, that Christ whose we are, and hee ours by the eternall couenaunt, may dwell in vs, and we in him for euer. They be strong men, and therefore will not bee dispossessed by any weak power: only they will giue place to the force and powerfull hande of a stronger: that is to the spirit of God, which filleth the low valleyes, & casteth downe the high mountaines. As they be strong to keepe possession, so they be strong to strike, to wounde, to slay and destroy, both the Ecclesiastical and Politique bodies of the Church and Common wealth. For from these two pestilent fountaines, selfe-loue and ambition flow, enuying of the good, bitter contention and striuing with the equall, disdaine & contempt of the inferiors. Hence it is, that the gouernors of the Church thinke too well of themselues, not humbly begging the direction of Gods spirite, but expounde the word according to their own fancies: that they desire to rule as they list: deuise new offices: confounde those which the Lorde hath wisely distinguished: challenge vnto themselues new titles, new names, prince-

ly

ly prerogatiues, and vnlawfull iurisdiction ouer their brethren. All which vices, as they sprung vp first in the Churche of Rome, (notwithstanding this admonition of Paul, for the preuenting of them) so hauing nowe deadly wounded the body, and wholy destroied and defaced that Churche, they haue spread their bowes and braunches into many places of the Lordes Vineyarde, wherein they haue taken such deepe roote, that it is to bee feared, that as they now doe ouershadowe the tender plants of the Orchard of God, so they will in time consume and destroy the whole grouthe, with the poyson of their corruption, except they be plucked vp by the rootes. For my part, examining the matter with an indifferent minde, I can see no other roote whence these rotten & vnnatural bowes should spring, then this high and lofty minde, whereby men doe presume to thinke of themselues, and of the treasure of grace which they haue, more then they ought to. Why would not Diotrephes receiue Iohn & the other faithfull ministers of the word? Wherefore did he prattle with malicious words against them? Why would he neither him

selfe reuerence, nor suffer others to entertain the brethren? Was not this the onely cause? because hee loued to haue the pre-
3. Iohn 9. minence in the Church? Read the third E-pistle of Iohn. What caused the Scribes and Pharisies to contemne and disdaine y base estate & low degree of Christ and his poore Disciples? they loued the cheefe places at feasts, & desired the cheefe seate in the assemblies, and greeting in the markets, and to be called of men *Rabby, Rabby*: was not this because they were high-minded? Why did Iames & Iohn, & their mother, mooued by them, desire to be cheefest in the kingdom of Christ? Or why did the other Disciples disdain at this request? Was it not only because their harts were puffed vp with pride, vaine-glory, and ambition? Why did some preach to adde affliction vnto Paules bonds? Was it not because they thought better of themselues and their gifts, then of him and his gifts? and by enuying him troubled the Church? O therefore howe necessary is it for vs that be of the Church, to beate downe this brazen wall of pride, presumption, and ambition, which cause all these disorders among vs, that Christ may reare vp in our

hartes the newe fortresse of a sounde, discreete, humble and sober minde, and so make vs sincere obseruers of this general Law. All these thinges I haue spoken doe sufficientlie teache, howe some Churches haue beene, and are at this day sore wounded, others destroied by these two horrible monsters, of pride and ambition, which wil not bee subiect to any, nay which wil, if they be suffered, lift vp their heads into the throne of the Lord. Now to the Common wealth, wherein if we shall aske the wisest men of all ages that be past, either religious or prophane, they wil tell you ẏ which by long & certaine experience they haue learned: namely, ẏ this proud & ambitious surprising of gifts, disliking of mens proper dealings, haue bene ẏ disturbers, I might say, ẏ destroiers of families, tribes, towns, cities, kingdoms and empires. So Moses, Iehosua, Dauid and the prophets, haue left in their writings this to be learned of such as wil read thē. The prophane writers both Gretians & Romans, which haue registred ẏ diuersities, chāges, ouerthrows & ruins of cōmō wealths, do teach the same better then the time will suffer me perticulerly to rehearse. But to omit

the auncient monuments and histories of the old time, & to come to our owne country and euer any man harden his heart heere in England against lawfull regiment, which hath not beene full of pride & ambition? Can the sober minded man, resting and taking his felicity in his base and lowe calling, lift vp his hand to pluck the regal crown from the head of the lawfull gouernour? No, no, dearly beloued, no more then a heauy stone, can ascende into the highest region of the firmament. It is the lighte heade and the aspiring minde, which through pride and ambition, flieth into the Princes pallace. Seeing then ỳ these two vices of pride & ambition, doe not only eternally damne such as are infected with them (which is most fearfull) but also wound and destroy the society of the saints, and the policie of kingdomes: seeing that the Lord by his Apostle here, doth so straighty forbid them, as the most dangerous enemies vnto this generall Lame: I am to charge you in the name of Christ, from the highest to the lowest, to throw vnder your feete before the maiestie of God, reuiuing earnestly ỳ grace of his spirit to mortifie these euill affections, for ỳ

they

they may haue in them neither poyson to kill the soul, nor power to hurt ẏ Church or common wealth. And for you that are ẏ ministers of God, and our gouernors, if you wil learne how to establishe this generall lawe, and to remedy all the abuses thereof, beholde this must be your wisedome. First pluck vp by the rootes thorough the ministery of the worde, and the authoritie of the swoorde, all proude and high lookes, arrogant and ambitious persons: set before your eyes the Godly zeale of Dauid, *Him* (saith Dauid) *that hath a proud looke and high heart, I can not suffer.* Againe, *Betimes will I destroy all the wicked in the lande, that I may cut off all the workers of iniquitie from the Citie of the Lord.* O that all her maiestes counsel and all other Magistrates in this lande, had kindled in their brestes suche a zeale of Gods glory, such a hatred of all sin, namely of pride and ambition, and such a loue of his sober and sound iudgement, which breedeth humblenesse of hart, and a mind fully contented with any estate, wherunto the Lord calleth vs. Secondarily aboue all thinges, it behooueth you that bee the Lordes seruantes in magistracie, to establish

blish euery one within his charge & iurisdiction, this general law; prouiding that euery man haue wherin to occupy himself and his giftes, according to the tenor of this law, in his owne standing, place and vocation: and that he do discharge it according to the measure and proportion of his giftes, which he hath receiued for that purpose. For none in the Church & house of God must want his office: none must walke inordinately: none must be idle in his calling, or vnprofitable. As therefore you know your enemies, and how to vanquish them, and also the law of the Lorde, how to establish it: take heede vnto your selues, and dallye not in the Lordes matters. For if you shall not betimes by the swoord of iustice, cut off all that deserue death by the lawe, not suffering your eye to take pittie vpon any, and also correct other malefactors according to their desert, without partiality: know for certaintie that the iuste God will require their bloud at your hands. Againe, if you shall preferre your owne pollicies and deuises, before the establishing of this generall law of God, assure your selues, that your Lorde and Maister, whose person you sustaine,

staine will neuer suffer such contempt of him vnpunished. Therefore as you hate these vices, and all other sinnes, as you loue this vndefiled law of the Lorde, let your hatred be shewed in abolishing the one, and your loue declared in establishing the other. It followeth.

As God hath dealt to euery one the measure of faith. This sentence sheweth what it is to be wise according to sobriety, or to haue such vnderstanding that a man may soundly iudge. It is as if he shold say, hereby ye shall know what it is to be wise according to sobriety, if you marke & consider þ God hath giuen to euery one seuerally a certaine proper & peculier measure of faith, that is, of any heauenly gift diuers frō þ gift of regeneratiō, which ought to be employed to the increase of your mutuall faith. For here the Apostle giueth no preceptes how those Christians shoulde best prouide for their owne safety (for that he hath done, and doth hereafter more particularly) but how they may best prouide for the safety of the church & euery member thereof, which is done by keeping our selues, within the compasse of the gifte which God hath giuen, neither esteeming

ming it of greater value then it is, neither desiring to stretch it farther, and to a more excellent high calling, then it is giuen for: neither yet by not seeing, or too abiectly thinking of that gift which we haue, or else enuying others which haue the same gift in greater measure. Then the proper sence is this: looke what certaine and proper gift of grace God hath giuen to anye of you, not for your priuate profite, but for the publique good and benefite of the body, in humble iudgement, discreet wisedome, and soundnes of mind, consider and thinke vpon it, be thankfull for it, let that be your sober wisedome, let that content and satisfie your hartes, not extending it further then it can reach, not ouerpassing it, nor thinking too basely of it: not enuying others which haue either other greater gifts, or the same gift in greater measure. For, seeing God in his excellent and incomprehensible wisdom, hath disposed both diuers gifts to diuers men, and the same gifts in a diuers measure, to the profit, peace, and preseruation of his people: as the misticking of this heauenly and wyse dispensation proceedeth of great folly, insolencie, & want of iudgement;

ment, so the disordering, confounding, and corrupting these gifts, must needs tende to the ruine and vtter ouerthrowe of the Churche. For, consider I beseeche you (deare brethren) if euerye member of our body shoulde either stretch his gifts farther then they can reach, as if the hande would needes see and direct the body, if it would speake, or if the head would go: againe if the hand should chinke it selfe of greater excellencie then the heade, or if through enuie of the greater gifts of the eyes, which are more excellent, it woulde vente to doe the office of the hande: or finallye, if the left hande, hauing the same gift which the right hath, woulde enuy it, because it is more apt, quicke and ready in the vse of the same: would we not cry out of this confusion, as most vnnaturall and monstrous, and such as without all doubt, would vtterly destroye the whole bodye. Neuertheless we see it in the Churches of England, which professe them selues partes of the whol, and are not astonished. We haue seen it a long time, & yet we cā not be vnfaynedly greeued: we cannot be perswaded to feare & tremble, at the present peril which hangeth ouer our heads.

For

For alasse, must we not looke for the hey-
ly hande of the Lorde, when we see many
ignorant men, not only voyd of all skill in
the Hebrue, Greeke, & Latin tongues, in
Logicke, Rhetorick, and other Artes: but
also (which I am ashamed to speake,) both
voyde of the knowledge of the doctrine of
repentance, and also wicked and lewde in
life, who are yet so bold, so impudent, of so
harde faces, that they dare present them-
selues to the learned Bishops, and so ex-
tend and stretch out, I will not saye their
gifts, which they haue not, nor the shadow
of a gift, to take vppon them the high em-
bassage of their God: to carry to his peo-
ple the glad tidinges of saluation, which
Christ hath purchased for them, with his
most precious bloud. O shamelesse impu-
dencie! Shall he take vpon him to holde
the helme, that is scarce worthy to sit in
the smoke? O damnable boldnesse! O co-
uetous Patrons, that for gaine present
such vnworthy men to the Bishops! O
foolish men that will commend the whom
they ought to dispraise! O miserable Bi-
shops, that by laying on of their handes,
lift vp those into Poles chaire, who ought
rather to bee thrust to the tayle of the

plow.

plete. What doth more dishonour God, discredite the Gospell, confirme the aduersaries of the truth, and incourage the rebell in his treason, then this ignorance and impietie of the Ministers? For I beseech you tell me, can the honour and praise of Gods mysborne, be commended by the folly and ignorance of his Minister? Can the inestimable treasure and riches of the gratious Prince, be seene in the beggerly nakednesse of an vngratious and base Ambassador? Can the aduersaries of the grace of Christe, by looking vppon an idoll, which hath nothing but a shew of that it is not, bee diswaded from the worshippe of Idolles? Can hee bring men from errour, which can teach no truth? Can hee that is trayterously affected to Magistracie, become a loyall subiect, and neuer heare his Pastour moone by the word of God, that all must be subiect, not onely for feare, but for conscience sake? Finally, can the carnal minded man, and the blasphemous Atheist be perswaded, that Christe is the redeemer of the worlde, whose Ministers these be? Therefore as all Christians, are priuately to looke vnto themselues,

their

their giftes and callinges, that they tye and bind their iudgement and affection to the measure of that faithfull grace they haue receiued: so all Magistrates are by the swoord of their authoritie, which they beare not in vaine, to keepe and hold their Christian subiectes within the compasse of their limittes.

Now followeth the last reason of the generall law. *For as we haue many members in one bodye, and all members haue not one office: so we beeing many are but one body in Christ, & euery one, one anothers members.* This last reason taken from the mutuall disposition of the body, is by the Apostle applyed, not onely to the Saintes at Rome, but also generally to the whole Church of CHRIST, which, as it teacheth an vnitie of bodie, a multitude of members vnder one heade, a variety of duties, and a diuersitie of gifts: so it sheweth manifestly, that this distinction in the body, wherof ariseth the gouernment of the whole, making for the safety of the whole and euery part, is most necessary, most profitable: and therefore perpetuall and immutable. In consideration whereof, I will laye out the partes more plainly,

plainly, leaſt any ſhoulde take vppon him through preſumption, a greater charge then he can ſuſtaine, or the meaſure of his gifts permit, and the rather, for that there are in theſe two verſes 4. ſimilitudes, albeit at the firſt vewe, there ſeemeth to bee but one. The firſt is, as we haue in one naturall body many members: ſo wee haue in one catholique Church many members. The ſecond, as all members of the naturall body, haue not one office, ſo all the members of the Church, haue not one office. The third, as many members in the naturall body haue one head, wherein they are: ſo many members in the Church haue one head, wherin they are. The fourth and laſt, as in a naturall body, euery member is anothers: ſo in the Church, euery member is anothers. All which particuler ſimilitudes are neceſſarily collected out of the Apoſtles words, in the 4. and 5. verſes, as you may plainly ſee. The ſame ſimilitudes, though not in the ſame wordes, yet to the ſame purpoſe, our Apoſtle vſeth in the twelfth Chapiter of the firſt Epiſtle to the Corinthians, ſaying: *As the body is one, and hath many members; & all the members of the body, which is one, though they be* 1. Cor. 12. 12.

many, yet are but one body, euen so is Christ, that is, the church of Christ. Hee prosecuteth it farther, as wee shall hereafter see. But first, let vs some what more diligently consider according to these foure similitudes, of the state, condition and regiment of the Churche of Christe heere in earth: for hence arise foure most excellent and worthie rules, touching the spirituall gouernment of the misticall body of Christ. The first is this: There must be, and ought to be in the church of Christe, manie members. The first similitude teacheth this: the 12. to ỹ Corinthians doth conclude and determine it: *for the body is*
1.Cor.12.14. *not one member, but many* againe: *if they were all one member, where were the body? but now there are many members, yet but one body*: therefore there must be manie members in the Church. By a member he meaneth, such a part of the body, as hath receiued from the heade, some particular and necessarie gifte, fit to helpe and benefite the whole body, and euery member thereof, as it appeareth by the last similitude, and by the enumeration of the parts immediatly following.

Now if you aske me, howe manie mem-

bers

bers there be in the bodie: what they be: and howe they bee named and called: and what be their duties and callings: the Apostle him selfe will aunswere plainly in the next verses, and perfectlie and fully determine all these questions, saying: These members are either Doctors to teach, Pastors to exhort, Elders to rule, Deacons to distribute, Attenders vppon the poore straungers and the sicke, or else the people and Saints, which are taught, exhorted, ruled, and receiue almes and releefe. These are al: no mo, no fewer. So the necessity of ẏ relation plainly preoueth, & these are such as are able to execute & performe, any duty belonging to the perfect building vp, and adorning of the mystical body of Christ, as shall hereafter appeare more at large in the particular handling of euery seuerall office.

Now I beseech you, let vs iudge indifferently of ẏ body of ẏ Church of England, whether it be perfect or no, hauing no wãt of any necessary mẽber, nor any part vnnecessary. For if nature lack any one, be it neuer so base, if it be but one toe she is sory, she is grieued, she lamẽteth, she iugeth her self maimed: yea, she wold redeem it wͭ the

perill of loosing the rest: such is her loue and desire to appeare in her beautye and perfection. The Church of God in England (deare Christians) which is the beloued spouse of Christ, which desireth to appeare most beautifull and perfect in the eyes of her louer, shee wanteth her Pastours, Teachers, Elders, Deacons and her Attenders vppon the poore, therefore she hangeth downe her head for heauines, her eyes bee bleared with teares, her cheekes be defiled with the water of her eyes, her heart is heauy with sorrow, her bones are withered with drynesse, her whole body is cloathed in sackcloth, she sytteth in caues and dennes, beeing almost ashamed to shew her face, hauing so deformed and maymed a body: *Which ought to be as bright as the Sunne, and as fayre as the Moone: yea, of ten thousand the chiefest.* Cant. 5. & 6. Againe on the other side, if nature do espie in the body anye superfluous member, as if shee haue three handes, three feet, or six fingers, by and by she mislyketh her selfe, she hateth the superfluity, she laboreth to cut it off, because she is contented with her selfe, desiring no mo partes then shee hath: nay, hating it if it bee but a knob of

flesh,

flesh, that is more then needs. She would haue manye members, but not too many: she would haue all her members, she wold want none, least she should appeare either monstrous, which is fearefull, or maimed, which is hatefull. Euen so is it with the Church and spouse of Christ in England. For, as she is grieued for the lack of those partes which are wanting: so shee abhorreth and loatheth such as are abounding: as namely, the callinges of Archbishops, Bishops, deanes, Archdeacons, Deacons, Chauncellers, Commissaries, Officials, & all such as be rather members and partes of the whore and strumpet of Rome, then of the pure virgin and Spouse of the immaculate Lambe. Therefore she desireth these (if they will needs be of her body) to shew that they bee created of God, and vnited to her by Christ her heade. If they will needes be of the heauenly Hierusalem, let them shew that they came down from heauen, and who gaue them from thence? For the Apostles neuer knewe them, Sion hath not hearde of them: Hierusalem which is aboue, wil not acknowledge them: the watchmen, no doubt, beeing a sleepe, they haue crept into the Ci-

rie of the Lord. But now they are espied: now the Church complayneth of them, both because they haue no title, nor interest in it, as publique members: and also because by the length of their vnlawfull sworues, they keepe out lawfull members of the body. We therefore that are the Lordes remembrauncers, must neuer let him rest, till he haue expelled them out of Hierusalem, wherin they haue no right to exercise such vnlawfull authoritie. Therefore we humbly desire and beseech all that are in higher places, and haue access vnto her excellēt Maiesty, that they would for the loue they beare to the Church of Christ, in tender compassion looke vpon our Church, which maketh so iust a complaint: that they would send for the Preachers of the word, enquire what is lacking, and what is too much, and so repayre and build vp the walles of Hierusalem, the praise of the world.

The second rule is, that the members of the body must haue but one office: that is, euery one his seuerall & distinct office. For God is not the author of confusion, but of good order, and necessary distinction. So saith Paule: *There are diuersity*

of

of giftes and administrations, of operations: yet but one spirite, one Lorde, one God which worketh all in all. And least any should obiect that this maye be, and yet no let but that one man hauing manye giftes maye haue diuers offices; for though they bee diuers one in respect of an other, yet they maye agree in one man: we must consider that the Apostle speaketh here, of diuers mēbers of one body, & meaneth ẏ euery one must haue his seueral gift, ẏ maketh a seueral office for the cōmon profit of others. This seuerall and speciall gift bindeth to one seuerall and special office. For the same Apostle teacheth, that those gifts are not only distinguished in nature, but also in person: saying, *To one is giuen the worde of wisedome, vnto an other the worde of knowledge. &c.* Therefore euerye personne or member of the Church, muste haue his owne proper and seuerall office, that he maye vse it to the common commoditie of all his fellow members. If the naturall members of the bodye doe perfectly performe their seuerall dutyes, then it muste needes goe wel with the body, and nature must needes delight and take greate pleasure in it:

1.Cor.12.4.5

1.Cor.12.8.

but if contrarily, one member do encroch vpon the office of an other, it muſt needes tend to the deſtruction of the body. So aſſuredly the eſtate of the Church is beſt, and moſt flouriſheth, when there is neither too many, nor too few members, according to the firſt rule, neither confuſion of offices according to the ſecond. Seeing then (beloued) in our church the Deacon encrocheth vpon the office of the Paſtor, (for he praieth openly and miniſtreth the Sacraments) women vpon the office of men (for they baptize) priuate men vpon the office of publique perſons, (for one man hath ſuſpend from the Sacramentes and excommunicate): the Doctour vpon the office of the Paſtour, (for both indifferently teach, exhort, and miniſter the ſacraments) the Eccleſiaſticall perſon vpon the office of the ciuill Magiſtrate: and contrarily, the ciuill vpon the Eccleſiaſticall (for they interchangeablye handle and diſcuſſe ciuill and Eccleſiaſticall controuerſies,) ſeeing I ſaye, here is no diſtinction, but confuſion: no contenting with one duetye, but encrochinge vpon many, no wyſe order in gouernment, but a fooliſhe and pernicious ſhuffeling

togea-

togeather of diuers dueties, which the Lorde hath heere and elſe where, in ſundry places of his worde diſtinguiſhed: haue we not iuſt and neceſſary cauſe to beſeech and praye ſuch as be in authority, not to ſuffer their eye-lids either to ſlomber or ſleepe, til they haue remooued theſe ſuperfluities, ſupplied theſe wants, and reformed this intollerable confuſion, that the body of the Church may appeare in her perfect beauty and healthe?

The 3. rule is, theſe many members muſt haue but one head, to whom they are moſt neerely & ſurely vnited, and of whom they muſt be onely and perpetually ruled. All the parts of the naturall body, becauſe they are by many ioints and bandes fitly and ſurely coupled to the head, they receiue life, ſenſe, power, motion and ſtrength to perfourme their duties, and mutually to helpe one another, and all this is done by the vertue of this naturall vnion. For if that were not, no part were able to ſerue either it ſelfe, or any other: ſo that beeing in this vnion they liue, being ſeuered they dye and periſh. Euen ſo it fareth with the members of ỳ Church: for they beeing by ſpirituall ioints & bandes, ſurely vnited & knit

knit to Christ their heade, he conueyeth into euerye one by his spirite and faith, life to quicken them, wisedom to lighten them, sense for feeling, and all other graces, and strength to defend them against all aduersary power, and to bring them to the perfect vnion and fellowship, which is in himselfe. We are the tender braunches, he is the vine: if we be in him, we shall receiue spirituall nourishment to life euerlasting, and al things that appertaine to our health, if we be out of him, we can not but die, and that eternally. He onely is the vine whereinto we must be grafted: he onely is the band that bindeth vs vnto him: the braunches that are not in the vine, must needes wither and die: if he binde vs not vnto him selfe, we must needes scatter abroade, and fall asunder one from an other. He onely is the cause of all vnion with him selfe, and among the members, to make all the members at one with him, and with them selues. And also, to take away all difference and discord, he hath graunted not a Pope, not an Archbishop or Bishop, for there was perfect vnion before they were, though they falsely beare vs in hande, that these are

for

for the mayntenaunce of peace and vnitie:) but Apostles, Euangelistes, Prophetes, Pastoures and Teachers, by whose ministery we may be fully lead to a perfect vnitie of faith in Christ, and to the full age of the fulnesse of him. So that he alone by his owne gyftes, must keepe all the members of his Church in perfect vnity, and by them also remoone all iarring in iudgement, and all discorde in affection. The which harmonie no Pope, Archbishop, Aungell, or any other creature can make. O that we might once heare this plesant sound & tune of this harmony. The primitiue church they heard it, yea, they so delighted in it, that Saint Luke often repeateth it, as though the very bare repetition thereof had wonderfully pleased to wit, that the Apostles, disciples and all continued togeather in one place, with one accorde, with one iudgement, with one minde, with one hart. O heauenly harmonye & vnitye, before euer ỳ Pope or Archbishop, or any such straunge calling were hatche. Therefore we are to beseech ỳ honorable Counsellers to labour night & day, till it be graunted vnto vs, ỳ we maye haue libertye, but once to make Ephe.4.11.

tryall

triall and experience, whether we cannot onely by the Lords gifts, and by those graces which descended and came down from the heade, set in tune all the members of the Churche, that wee may once againe heare the first song of the first Churche, planted by the Apostles: the which if we can (as no doubt the Lorde will giue vs to doe) I am perswaded, as he will preferre it before all other harmonies that haue beene, so we shall rest in it without wearinesse, or desire of chaunge.

Again, if all the members submit themselues to the gouernment of the heade, and onely follow it, then there can be neyther desire of rule, nor breach of any good order. But the admitting of two heads and diuers lawes, as it maketh a monstrouse body, so a contrary gouernmēt, both which nature and good reason mislike and condemne. Yea though not altogether, yet in some part wee see these disorders in our Church. For what else is the sole authoritie of one priuate man, to rule ouer his fellow brethren, to chide them, to correct them, to punish them, to suspende them from their office, yea and that which nothing appertaineth to him, to imprison them.

them. And I beseech you tell me, doe they all this by the Lawes of Christ?

Surely (deare Christians) we must and will appeal vnto their honours, from these vnlawfull iurisdictions: if we teach false doctrine, let vs in the presence of her Maiesty, and them all be confuted: if we haue offended, we refuse no punishmẽt. We are called, nay we are slandered of the papists and others, with the diuelish sect of Puritans: we are thought to beare scarce good will vnto her Maiestie. Well howsoeuer men iudge of vs, we are that we are by the grace of God, and for my selfe I will answere, that I am perswaded that all that be of my iudgement are of the same minde, touching my loue and affection towardes my Soueraigne and gracious Prince: I protest here before God, his Angells and you all, that to saue her Maiesties life, I would giue my right hand: what say I? I say assuredly as the Lord liueth, to prolong her life but one howre, I would powre out all the bloud in my heart, though it should run a thousand year. And I perswade my selfe moreouer, that if her Maiestie should heare and know the grounds of this doctrine, we should not long pray in vain for the reformation

mation of the Church.

The fourth and laſt rule is, euery member muſt be one anothers member: that is, hauing a peculier office, ſeruing to the benefite of all the members, that, by diligence and loue muſt be imployed for the preſeruation of the whole body, and not for our owne profite. For euen the leaſt, and baſeſt member is neceſſary, and therfore not to bee neglected or to bee diſpiſed. This rule, as it requireth a diligent and continuall ſeruice of euery member, ſo it condemneth all idleneſſe, and neglect of duetye. If the members of the naturall body ſhoulde faple in their ſeuerall duties, woulde we not by and by iudge, that there were in them either want of loue vnto others, or inability in nature, and alſo that this defect woulde tende in the ende to the deſtruction of the body? I am ſure you will graunt it. What ſhall wee ſay then of the members of our Churche, which are ſo idle in their callinges, may we not moſte iuſtly condemne them for want of loue: for loue is the bonde of perfection, which bindeth together the hartes of the ſaintes, by her labour & trauell ſhe taketh, in helping and releeuing

them:

them: she seeketh not her owne, she refu- 1. Cor. 13. 5.
seth no paine, she feareth no perill, she dis-
dayneth no balenes, so ỳ the members and
saintes of Christ, may be bettered by her.
But alasse, where is she in our Churches?
verely she commeth not abroade into our
streetes, shee sheweth not her selfe in our
assemblies, she appeareth not in pulpit bar-
lie, she is faine to hide her selfe in certeine
corners of the Church. For seeing some
preache not at all, some seldome, some
haue no charges then is possible for them
to discharge: some seeke dispensations,
some faculties, some sue for commenda-
tions, some one thing, some for another:
can we think ỳ they perswade thẽselues to
be mẽbers of others, seruants to other mẽ-
bers, & not to thẽselues only? they haue hãds
eies, & eares, but they reach to themselues,
not to others: they see for thẽselues, not for
others: they heare also, but not for others.

Moreouer, where it is saide, that *we are one anothers members*: we must know that in dispising others, wee dispise our selues and hurt our selues; for we depriue our owne soules of those benefites, which o-
ther should minister vnto vs for our
healthy & peace. We ought then rather to

nourish

nourish and cherish them, because we may reape great good of them. But such is the blindnesse and senselesse dulnesse of many in our Church, that they esteeme nothing of the members, that the Lord hath giuen and ordayned for their singular commodity. God hath giuen vs in great mercie Pastors and Doctours to be our eyes, to lead and direct vs in the wayes of truth and holinesse: Elders, and Deacons to be our handes, to keepe vs and hold vs in the way, & also to reach vnto vs those things we want: Attenders vppon vs, to be our feet when we are not able otherwise to goe. And yet (O Lorde) we despise them, we deride them: nay, that which is incredible, though they be the Lordes owne gifts, we will not be perswaded, that they will, or can do vs any good, or bring anye ornament to the body. The Lord for his mercye sake open our eyes, that we maye see, and mollifie our stony hartes, that we may loue our fellow-members, and serue them in tender compassion for euer. For alasse, this is a miserie, and a great vexation of spirite, that manye churches haue neither eyes, nor handes, nor feete: some haue blind eyes and maymed handes, and

yet no man lamenteth: no man weepeth for the misery of Sion, no man goeth about to restore her to her perfect proportion, and comely beauty. Thus you see this generall lawe what it is, the two declarations thereof, the contrary and similitudes, how excellent, how worthy, how profitable, how certain, cõstant, & unchangeable: for as it is in ỳ body, so in ỳ church, keep all, preserue all, keepe some, preserue some, keepe none, preserue none: chaunge one, some, or all, then you breake ỳ Lordes decree and ordinaunces established in his Church. Will therefore to make an ende of this part, it appertaineth to their duty, (as they will aunsweere before God at the dreadfull day of iudgement) to root out all proud, insolent and ambitious members from the Church and common-wealth, wysely and diligently to plant, wise, modest, sober, and sound gouernours: in both to prouide that euery one, according to the grace receiued occupy his talent: that in the Churche they shed of all such superfluous members, and supply the wantes out of the word: that they auoyde confusion, and preserue it from destruction: that they seeke for vnity in one onely head Je-

ſus Chriſt, and in the continuall practiſe of his lawes: finally, that they baniſh all idle perſons from the Citie of God, & compell euerye member by lone to ſerue the whole body. If they do this, then they ſhal ſee the Church of Chriſt to appeare to be ſuch a one as Chriſt deſcribeth her to be in the Song of ſonges, and as there was in her yong and tender age in the time of the Apoſtles: if not, I am to conclude thus: O England, England, ỳ thou knewelt thoſe thinges which belong vnto thy peace, but now they are hidden frō thine eyes. Thus much of ỳ generall law appertaining to al.

Now followeth the ſpeciall law appertayning to ſome: *Seeing then we haue giftes that are diuers, according to the grace that is giuen vnto vs, whether we haue propheſie let vs propheſie, according to the proportion of faith; or an office, let vs wait vpon the office.* This ſpecial law concerneth only ſuch, as be publique perſons in ỳ church, whereas the former touched all in generall. And as by the former, all men were charged to content them ſelues with their ſeuerall callinges and giftes: ſo by this, publique perſons are charged to abide in their ſeuerall callinges, as in their ſeuerall ſtan-

ding

ding places, without breaking vppon the functiõs of others, or enuying their gifts: and therefore he doth not mention any extraordinary, but onely ordinarye gyftes, wherein men muſt abide to the comming of Chriſt, and which we muſt only deſire.

Where he ſayth, *Seeing then: &c.* we note that the Apoſtle taketh it for a certaine and an infallible rule, that the lord hath eſtabliſhed and already giuen theſe diuers gifts vnto his Church. For he ſaith, *According to the grace which is giuen vnto vs.* And when he ſaith, *That whether we haue propheſie, or an office, let vs abide therein:* he giueth a plaine cõmandement, and a perpetuall law vnto the Church, to retaine and keepe them for euer: to publique perſons or officers, to ſerue ỹ church in them: to priuate mẽ, to make their profit of thẽ. That God gaue them, it is manifeſt alſo in other places. Ephe. 4. chap. the 11. & 12. verſes, *Chriſt aſcending gaue ſome to be Apoſtles, ſome Prophetes, ſome Euangeliſtes,* to plant the Church, *ſome Paſtours and Doctours* to keepe it for euer. Againe, 1. *Cor.* 12. 28. verſe. *God hath ordayned in the Church, firſt Apoſtles, ſecondly Prophetes,* both for a time, thirdly Teachers,

thers, Helpers, and Gouernours to rule the Church vnto the end.

Againe Paule witnesseth, that, for the auoiding of that which was wanting, and namely for ordaining of Elders in euery Citie, he left Titus in Creta: as he also desired Timothie to abyde at Ephesus, that he might be a meanes to bring in Pastors, Doctors, Elders, Deacons & Widowes: for else to what purpose should he wryte of their offices? Therefore the Apostle, maye well take it for a receiued ground, whereof no man then doubted, that God had giuen diuers giftes, for the continuall and perfect gouernement of his Church (for here he sayth they had receiued thē by grace): so that vpon this ground he buildeth his generall commandement, which he applyeth seuerally to euery particular calling here mentioned. Where he saith, *According to the grace giuen me:* obserue two things, first, that euery ecclesiasticall calling, must haue ioyned with it, some singular grace of God: secondarily, that euery of these functions here named, are the seuerall giftes of the mercye of God (as the word signifieth) most bountifully bestowed vpō the Church. Wherefore

we if any abuse these, he abuseth the liberality and bounty of God: if anye take these offices vppon him, not adorned with that grace, which God hath annexed to them, he dishonoureth the giuer, and bringeth the giuer into contempt. If any be an enemie to these, is he not an enemye to the grace of God?

Behold then, I beseech you, what we do when we speake of Pastors, Doctors, Elders, Deacons and widowes. Verily, verily, we in the person of God in ỳ name of Christ beseech you, whereas we haue authoritie to commande you, to receiue these giftes. If you consider the giftes, they be very necessary and profitable for you, yea, they be the sweet graces of God: if you respect the giuer, he it is that hath gyuen him selfe for you: it is therefore no wisedome to refuse so good giftes of so louing a friend: he giueth cheerefully, and plentifully powreth his benefites vppon vs, if we refuse them, that shall be such vnkindnesse, as I am not able to expresse.

It followeth, *Whether we haue prophesie, let vs prophesie, &c.* Firſt he reduceth al the ordinary functions, which were ordained in the Church, & which are perpetu-

ably to be retayned, for the happy succeſſe and preſeruation thereof, vnto two generall heads: that is to ſaye, vnto Prophetes and Officers, diuiding either of them into their ſeuerall braunches; as ſhall appeare more plainely in the particular diſcourſe. In that he ſaith, *Whether we haue propheſie*, by it he meaneth not any ſingular gift to foretell that which is to come: but an ordinary gift of interpreting the writinges of the Prophetes, and other Scripture, to the edification of the hearer. The Greeke, Prepoſition *Pro*, beeing ſometimes in the place of *Vpò*, the more doth well admit that ſignification, wherin it is vſed diuers times in the new Teſtament. *I would that ye all ſpake ſtrange*
1.Cor.14.5. *languages, but rather that ye propheſied.* And againe, *We know in part, and we propheſie in part.* Now, that here it is ſo to be taken in that ſignification, it appeareth firſt, in y he retaineth it among the ordinary gifts: ſecondly, in that he tyeth and ſubmitteth it, to be moderated and ruled by the proportion of faith: thirdly, in that he commaundeth the Prophet to abyde in that calling: fourthly, in that immediately after, he diuideth it into the office of the Doc-

tour

tour and Pastour: all which, can not agree with the giftes of foretelling things to come. For that is not ordinary, not alwayes limitted, not alwayes to be retayned, neither is it common to the Doctour and the Pastour, therefore it must needes be thus expounded in this place, as we haue sayde: so that the meaning is: hee whom God hath called sincerely to interpret his worde, to the profit of his people, let him abyde in that function. For albeit that worde is wanting in the Greek text, yet either that, or some other of the like force must necessarily be vnderstood, as the Greeke Scholiast and other writers doe well note. But what is ment here, by *The proportion of faith?* To omit the opinions of men, I take it to be the same which the Apostle before named, *The measure of faith*: and the meaning to be, as if he shoulde saye: he that is lawfully called by the church, truly and purely to expound the Scriptures to the edification of the hearer: let him abide therein, according to the proportiō or measure of his gifts, which are giuen him to occupie and exercise in faith: for God hath giuen to some more, to some lesse: yea,

and sometimes blesseth him that hath lesse, more than him that hath more. Therefore euery man being called, must abide therein, and occupy his proper talent and gift, with all diligence and faith, to the edification of his owne flock. Whereby we may plainly see, what a Prophet is. A Prophet is a member or minister of the Word of God, which abideth in the true & sincere interpretation thereof, to the edification of his own peculier flock. So Paul chargeth ỳ bishops at Ephesus, to do. Act. 20. The word trãslated office, signifieth here all other ordinary functions, besides the Pastor and Doctor. In deede it is sometimes taken in scripture generally for all Ecclesiasticall functions, & sometime applyed to the ciuill Magistrate: but that it is not so taken here, it is manifest by the disiunctiue proposition, either of whose partes, cannot by any rule of reason comprehend both. Wherefore as the Prophet hath to handle the Word, so ỳ officer hath to handle not it, but other necessary duetie, wherein he must also continue with diligence and fidelity.

Let vs proceed to the seuerall branches. *Or he that teacheth on teaching.* These

wordes

wordes as they shewe the office of the Doctor, wherein he must bee continually occupied, not breaking in vpon any other ciuill or Ecclesiasticall calling: so they may teach vs together what a true Doctor and Teacher is, howe to define and distinguish him from all other ministers in the Church. A Doctor or Teacher is a Prophet, which truely, soundly, and reuerently expounding the Canonicall Scriptures, continueth in teaching true doctrin to his own people, for the establishing of their mindes in the truth. If any doubt of ỹ trueth hereof, he may as well doubt of the Scriptures them selues, out of the which euery part hereof is drawne. For the Apostle here calleth the Doctor a Prophet: & that he must interpret ỹ canonical scriptures it appeareth: firſt by the fourth of the 1. of Pet. *Let him that speaketh, speake as the words of God.* Secondly, because who knoweth not, that the Scriptures are giuen of the holy ghost, and are sufficient to teach all trueth, and that the Church be is built vpon this doctrine? Lastly, Christe sendeth vs to the Scriptures, which witnesse of him, and teacheth by them the trueth, and confuteth errors. Therfore the

Doctors

Doctours must onely expounde the canonicall Scriptures, not the Apocripha, or any mans writinges. For the Lord will haue nothing brought into his holy assembly, but that which he hath appointed. And therefore albeit there were greate corruption in the Synagogues of the Iewes, yet the histories of the Acts of the Apostles declare, that nothing was read and expounded in them, but the Law and the Prophetes, not so much as the Caldie paraphrast. For as the Prophetes might not in calling the people together, blow any trumpets, but those which were made and set apart for that purpose, by the commaundement of God. Numb. 10. 28: so ought not the Ministers of God to expound or read openly in the congregation any writings, but onely the Canonicall Scriptures, which the Lorde hath set apart and sanctified for that vse. That he must doe it properly, purely, and reuerently, appeareth by Peter before cited, hee must speak as the wordes of God. Paule testifieth ẏ he spake as concerning Christ, as of sincerity, as of God, as in the sight & presẽce of God. 2. Cor. 2. 17. That he must be diligent & continue in teaching, the generall

nerall law prooueth it. Last of al, ẏ he must do it to his owne people, the word it selfe prooueth: for there is a necessary relation betweene ẏ Teacher and the learner, the Doctor and the disciple. Howe can hee teach except hee haue disciples? howe can those be his Disciples, which doe neither heare him, nor learne of him? The reason why he must doe it diligently, to plant and establish his disciples mindes in the truth, is because we are very dull to conceiue and learne: and although lecture be vpon lecture, doctrine vpon doctrine, here a little and there a little, yet we shal remaine ignorant, and proceede slowly, if the truth be not soundly beaten into our heades. Againe, because by this meanes the Pastor shall haue more time in exhorting and applying his exhortation to the present necessity of his people. But if any say, is this al to teach ẏ truth to his people by expounding ẏ scriptures? must he not also confute errors, & stop the mouth of the aduersary? No doubt he must. But we must acknowledge here the wisedome of the holy ghost, which meaneth heere, by teaching the trueth, the confutation also of errour: for the rule of trueth is also the rule of falshood.

hood. For as light expelleth darkneſſe, ſo truth falſhoode, and who is better able to confute errors, then hee that knoweth the true meaning of the word. Thus you ſee what a true Teacher is, and wherein his whole function conſiſteth. There remaineth nothing but to giue him his ſchollers, and to ſet him on worke: for as the Doctor muſt continue in true, ſound, and pure doctrine: ſo his ſchollers muſt ſearch diligently (according to the example of the noble men in the Acts 17) whether his doctrine be true or not: whether it bee ſoundly and purely gathered oute of the word or not. As he is reuerently to handle the Word, ſo they muſt reuerently receiue it, as from the mouth of God.

The next braunche or ſpeciall, which Chriſte hath giuen to his Church, is the gift of exhortation, elſe-where called the Paſtor: who as the Teacher is occupied about the reaſonable part of the minde, therin to plant true knowledge and ſound doctrine: ſo he is occupied about that part, wherein the affections haue their abode, to bring the heart and will to continuall obedience of the trueth: which is ſo much more neceſſary then the other, by howe

much

much the Lord is more delighted with obedience, then with naked and bare knowledge. The discription of the Pastor and his office, is this. A Pastor is a Prophet, that vpon sound doctrine grounded vppon the sincere interpretation of the Scripture, continueth in exhortation wisely applied to the present vse, necessitie, and edification of his people, and in the administration of the Sacraments: all the partes wherof may appeare in this sort. Doctrin is the ground, euery exhortation not builded thereon, is fruitlesse and weake, and vanisheth away as smoke in the winde, though it be zealous yet it is blinde and without knowledge. As the Scriptures are able to instruct the Doctor with all knowledge in teaching, so the Pastor in exhorting improouing and correcting. It is certaine that obedience is the end of exhortation, and that faith is the mother of obedience, and that faith leaneth only vpon the Worde. Rom. 10. Hebrues. 11. 4. 7. 8. 17. 27. 28. Moreouer the Stewarde of the Lords house must be not only faithfull: Luk. 12. 41. but also wise to giue his seruaunts their portion in due time. The Lords children are not all of one age and

strength,

ſtrength, and therefore their ſpirituall father muſt feede ſome with milk, and ſome with ſtronger meate, according to their ſeuerall neceſſitie. The diuider of the word muſt cut it aright. 2. Timothy. 2. 15 The Paſtor being a learned Scribe, is like the wiſe houſholder which hath filled and furniſhed all his treaſure houſes with all ſtore new and old. Exhortation muſt be applyed to all eſtates high and lowe, rich and poore, bond and free, learned and vnlearned. The Paſtor muſt not onely lead his ſheepe into pleaſant and holeſom paſtures, but alſo to heal the ſick, to bring home the ſtrayes, to ſtrengthen the weak, Ezechiel. 34. 4: that all theſe duties are to be done continually in his proper place whereunto the Lord hath called him, it is manifeſt by the reaſon before vſed. Wher ſhoulde the ſhephearde bee occupied, but where his ſheepe are? where ſhoulde the watchman watch, but where his Citie and Towne is? the ſpirituall enimies of our ſoul are many, ſtrong, mighty, malitious, vigilãt, ſubtil, & ful of deceipt: & sheep of the great paſture, feme, weake, feeble, ſimple, dull, vnwiſe: therefore their keeper and defender had neeve alwayes to bee

among

among them, to knowe their wayes, to see their going out, and their comming in. That hee may the better, going before them in all sounde Doctrine and godlinesse, keepe them to Christe and defende them from their enimies; hee must hearken vnto the voyce of Christ, *Feede, feede, feede.* Hee must bee instant in season and out of season, and therefore continually abide with his flocke: which to doe, as it is a most profitable duty both for the Pastor and the flock, so to leaue ẏ flock as many do, & feed & watch where they haue no flock, is most hurtfull to both: and therefore all such rouing Pastors, are by cordes to be tied to their own people. As before, teaching contained the whol duty of ẏ Doctor: so here exhorting (by a figure) signifieth al ẏ duties of a Pastor. For hee exhorteth the weake ones to take comfort by the sweete mercies and promises of God: the good hee exhorteth to proceede, partly by the feare of Gods iudgementes, and partly by the loue of his mercies. The wicked he exhorteth to repentance by laying before them, the eternall and seuere iudgements and curses of GOD, and the multitude

and

and greatnesse of their sinnes. So that those are but meanes to whet his exhortation, that it may pearce and enter in, euen to the diuiding of the soule and the spirite.

Nowe I beseech you consider, first the wisdome and mercy of God, in prouiding for the people. Mans soul hath two parts, reason or the minde, the hart or the affection. By the fall of Adam, there is in the minde darknesse and ignorance of the will of God: in the hart there is nothing but rebellion and enemity against him: so that the Scripture hath iudged vs to be by nature the Children of darknesse, and the sonnes of rebellion. Nowe, the Lorde in wisedome and mercy hath giuen to his Church, remedies to cure these diseases. First a Doctor, who by heauenly wisedom in interpreting the Worde, is able (the spirit working by his ministery) to translate vs from the kingdome of darknesse, to the kingdom of light and knowledge: then the Pastor whom he hath ordained to subdue and tame the rebellious motions of our harts, and make them obedient to the wil and truth of God. O the vnspeakable wisdome & mercyes of God, who to cast down the strong holdes of ignorance and rebellion,

lion, which by nature possessed our soules, hath giuen the ministeries of the Pastor, & Doctor, which being giuen of the king of kings, & prince of princes, in the day of his coronation, when he led his enimies in triumph, to shew the glory of his kingdome, & his princely power, can neither bee thought to be smal, neither lightly regarded, without great dishonor vnto ỳ giuer, who hath not left vs destitute, as we see, of any gift necessary for our soules health.

He that distributeth, ie distributing with simplicity. From the Ministers of ỳ Word, he commeth to other officers, which haue charge either of a part of the congregatiō, as Deacons & Attenders vpon the sick: or of the whol as Elders, shewing ỳ these as they are diuers gifts from ỳ other, so they are very necessary in their place & roome. The first is the Deacon, called here ỳ distributer, wherby appeareth his office and function what it is. For a Deacon is an officer which continueth in distributing ỳ common liberality of ỳ Church, according to the necessity of all the poore members therof. The first part is plaine in this text, ỳ he is a distributer of the Churches goods, appeareth in the 4. of the Acts & 6. where

many brought the price of their lands and houses which they had sold, and layd the mony at the Apostles feete, to be distributed to euery man as he had neede. Nowe the Apostles that they might the better attend vnto preaching and praying, were vpon necessary causes faine to giue ouer this charge vnto other called Deacons, whome the Church elected: as it is in Act. 6. Therefore this is the Deacons office, herein he must be occupied, to marke the necessity of the poore, and accordingly to distribute. Whereupon ẏ followeth, ẏ hee must knowe therefore their estate, their wealth, their charges, their custome of spending, whither it be much or little, or moderate, their trade of life, whether they be painfull or negligent therein: that hee may distribute with knowledge, wisdom, iustice, liuelity, simplicity, and without respect of persons. All men can not do this, & it is necessary ẏ some should do it: therefore least the children of God should in bestowing their liberalitie & almes behaue themselues disorderely, spilling where they ought to spare, and holding backe their handes where they ought to bestowe: it pleased our merciful father, to ease a great

many

many, and to lay the burden vpon a fewe faithfull wise men, full of the holy ghoste, that all thinges in the Church might bee done orderly and vprightly in the sight of God. Thus we see the necessity of these officers, by whose labour and godly care, the sicke, the strangers or other saints, vnable to earn their own liuings by ỹ sweat of their browes, might bee honestly maintained by the liberality and bountifulnes of their brethren, vnto whome God hath giuen abundaunce for the supply of their want, in such sorte ỹ there should be, as it was foretold by ỹ Prophet, & to be seene in the primitiue Church, no begger in Israel. *He that ruleth with deligence.* By the ruler hee meaneth all those that gouerned the Church, wherof some labour both in word and gouernment, as the Pastours & Doctors: some onely in gouernement as the Elders called by the common name, as Paule in the 1. Tim. 5. 17. These Elders are Churche-officers or rulers of manners, whoe by correcting, and admonishing the vnruly, and incouraging the good, preuented offences, and continued in ruling, & gouerning ỹ church which depended vpon thē. Their office was chiefly in

assisting the Pastors & Doctors in admonishing ỳ vnruly severally, by comforting the feeble minded, by preventing of offences, which otherwise might arise: in suspending ỳ vnworthy from ỳ Sacraments, in excommunicating of the obstinate, in absoluing the repentant, in ordaining and removing church officers: finally, in handling & deciding all such matters & controuersies in doctrine or manners, as belong & appertain to ecclesiastical gouernment. The proofe of al which particular duties, I cannot (for lack of time) stand vpon, only I will quote the places of scripture. Math. the 22. chapiter, the 24. & 25. verses. Mat. 18. chap. & the 17. verse. 1. Timoth. the 4. chap. and the 14. verse. Act. the 15. chap. 6. & 22. verses. Act. the 16. chap. & the 4. vers. Act. the 21. 18. & 20. vers. 2. And therefore these being set ouer vs in matters pertaining to God, we must acknowledge & obey them, with singular loue & reuerence, because they watch for our souls. 1. Thes. 5. I haue much to say of the office & necessitie of these offices, how needefull they are for ỳ suppressing of errors, schismes, sects, & heresies: for the bridling of the lust & pryde of life, for the correcting of the vnru-

ly,

ly, & the preferring of the worthy, & in all wisdome, grauitie, & vprightnes, as lightes to shine vnto the Church, that they may ẏ clearer see, how to walk in the waies of ẏ iust. But a long treatise is scarcely sufficiẽt for this discourse, & my time is almost spent. I cannot stande here to shew the difference betweene all these offices, certain it is, that they are diuerse giftes, & distinguished one frõ another. Let men beware howe they confounde those thinges which God hath distinguished. For the Elder & Deacon (because ẏ will more shewe their offices) they differ thus: the Deacon he is occupied only about the poore, the Elder about all: the Deacon distributeth, the Elder admonisheth: the Deacon obserueth ẏ pouertie of the saints in bodily things: the Elder noteth manners, and conuersation: the Deacon searcheth howe the Churche goods receiued are spent: the Elder noteth howe euery one laboreth in his owne calling. Whereby it commeth to passe, ẏ as the Deacons can make true report to the Church of the state of the poore, so the Elders of the state of all. By which wise gouernment, it woulde in part come to passe, which the Prophets foretell, ẏ the pollu-

ted shauld haue no passage into the church: that no noisom beast should be found there, that the reuerence of the Lord may walk in peace. Finally, the Deacons take heed that no vile person be nourished in ỹ company of the poore: the Elders care is, to see that no vnclean person remaine in the bosom of ỹ church, wherof redoundeth no small commodity, both to the Church and Common-wealth.

The last gift is, the *Shewing of mercie with cheerfulnes*. This was the proper office of those, which being relieued by the Church, were appointed to looke vnto the poore which were weake & sicke, and the poore stranger. So ỹ a Shewer of mercy is he, or rather she (for the cõpanies of such as executed this duty consisted especially of widowes) which by the gouernors of ỹ Church & consent of the people, was appointed to help ỹ poore impotẽt, & poore strãgers, in those duties wherin they could not well help thẽselues, hauing neither friends nor kinsfolk to help them. A very necessary function, especially in time of persecutiõ or greeuous sickenesse, when the Church hath many impotent persons, in which time such order is to be taken that none

of

of the members of Christe, for whome hee hath shed his pretious bloud, perishe for lacke of looking vnto, nor want any attending which they may haue, and it is meet they should. These ministers of the poore, their age, qualities, office, and conditions, are declared of Paul in the 1. Tim. 5. By the deligent, continuall and cheerefull performaunce of those offices, these whom the Lord seemeth to haue a speciall and singular care of (namely the widowes & fatherlesse, and all impotent persons) should be moste charitably and godly prouided for. The want of these officers and mercifull companies, is the cause of the death and perishing of many a poore fatherlesse childe, impotent persons, and sick ones; who are ready often, euen to dye in the streetes, as I my selfe haue seene and heard credibly reported, and that, as to my greefe, so to the great infamy of all Christian professours of the Gospell: a matter therefore of those that bee in authority to bee looked vnto. I graunt there bee many good lawes and statutes enacted for the prouision of the poore, but wee see by experience, that the Lord will not blesse and giue good successe there vnto.

For (notwithstanding these statutes) wee haue swarms of beggers poore & impotent, till we haue by authority established in euery congregation these eternall decrees of Christ, touching the gouernment of his Church. For the want of this gouernmẽt, as I take in hand to prooue, is the cheefe & principall cause of all the euils that are perpetually in our Church. For if it be demanded, why ther is in the land such grose ignorance of God: the answere is at hand, we want Doctors & Teachers. Whence come such swarms of Atheists, Idolaters, Papistes, erronious & heretical sectaries, of the Family of Ioue & such like? ther are no Doctours to teach, nor Pastors to exhort. Howe commeth it to passe, that in a Christian Church, professing newnesse of life, and the doctrine of regeneration, ther should be such a huge malse of old and detestable workes, of coniuring, witchcraft, sorcery, charming, blaspheming the holy name of God, swearing and forswearing, prophaning of the Lords sabboths, disobedience to superiors, contempt of inferiors: murther, manslaughter, robberies, adultery, fornication, couenaunt-breakers, falsewitnesse bearing, lyars & all other kindes

of

of vnmercifull dealing one with another? Is not the cause euident? we lack Elders and Gouernors of euery congregation to admonish, correct, suspende and excommunicate such noisome, hurtfull, & monstrous beastes, out of the house of God, without respect of persons. Why haue we so many poore, so many feeble, and weake ready to die amongst vs? we want Deacons and mercifull men, which should faithfully distribute to the necessity of the Saints, and willingly and cheerefully attend vpon the impotent, which are vnable to helpe themselues. O what fruite might be reaped by these seuerall vocations, if they were set vp and established in euery congregation! Without all controuersies the benefites that would redound to vs, and this land hereby, are innumerable: no tongue can expresse them. For hereby her gratious Maiestie and her honourable Counsell, might ecuely knowe within a short time by name, who & howe many enimies there are (a very few subtile hipocrites excepted) to religion, & the common-wealth. How many obstinate, malitious, and traiterous Papists, how many Annabaptists, Libertines, how many of the Family of

loue,

lone, how many Atheists, how many unruly & inordinate walkers, which thē might bee punished according to their faultes: wheras now Archbyshops, Bishops, Archdeacons, Commissaries Officialls, hauing contrarie to ỳ word of God, pulled ỳ rains of gouernment from ỳ Elders, ruine & destruction is feared, but not auoyded. Not one enimy of an hundreth is knowen of ỳ greater part, & yet there be moe secret enimies, then ỳ wisest & most prouident can thinck of. Hereby al the secrete & mischieuous deuises against her Maiesties royall person, against religion, & the whole state, might easily be tried & searched out, by the diligent & wise search of ỳ Elders in euery Church: wheras now, did not ỳ Lord sometimes most wonderfully, for the singular care he hath ouer her Counsel bring thē to light, we should haue bene often eare now, swalowed vp by these secret vndermynings of the common peace and state. Hereby we should knowe certainly, who be those ỳ so prodigally maintain suche as haue beene bloudy butchers & murtherers of Gods people, remaining as yet enemies to the Gospell, and false harted to her Maiestie: where as nowe some of them haue

securely

ſecurely boaſted (as I am able to iuſtifie) inuoye you of the reſt, that they haue had greater reuenewes, being Pylones in the Tower and other places, then when they were Abbots and riche Prelates in the lande: and yet no man knoweth howe they come by them, nor of whome they receyue them. Howe muche then, thinke you, is all that is beſtowed this waye in one yeare, you maye geſſe by this annuall receypte of ſome one man? Hereby might eaſily in time be preuented all ſecret conſpiracies. For whatſoeuer conſpiracie were begun in any Towne or Citie, it would eaſily in the beginning, long before the flame therof, bee eſpied of ſuch wiſe and graue men, as now in ſome congregations may, and after teaching and exhorting, might in many moe bee appointed: and ſuch attempres either by eccleſiaſtical cenſure, or ciuil correction of the Magiſtrate bee altogether quenched: ſo that our gracious Prince, her honorable Counſel, & the whol lande might liue in much more ſafety and ſecurity, then nowe they do, and haue greater aſſurance of the mercifull protection of the almighty, then nowe they haue.

Hereby

Hereby all godly lawes ecclesiastical and ciuill, should either vniuersally be kept of all, or else the breakers come vnder such ciuill and Ecclesiastical punishments as they should deserue, which were a singuler meane to breede in the harts of the Subiectes, a pure feare & loue to their Prince and other Magistrates. Whereas now good lawes are transgressed and no man accused: the Lorde is not truely worshipped, the Prince of some not in vnfained simplicitie reuerenced, nor with good will from the hart beloued of them. Finalye, hereby the Pastours and Doctors should, hauing a true relation from their Seniors, touching ỹ estate of their flocke, be much more fruitfully occupied in teaching and exhorting: for they might with al knowledge and wisedome, deliuer vnto euery one that which were fit most to draw him to God, & his eternal saluation. Seeing therfore, that the establishing of this gratious gouernment of God, will, banishe ỹ chase away all noysome beasts out of the Lords vineyearde: seeing it wil be such a singular meane to preserue and maintaine the peace and securitie of the Common-wealth, & all estates therin: finally,

nally, seeing it maketh very much both for religion and godly politie, & is a most deare friend to both, for the loue of your Common-wealth and the Church, I beseech you all to entertaine this Christian gouernment of ỳ church of Christ, whereof he himselfe is the authour and no man. Two things remaine which I purpose to determine. First that this gouernement is perpetuall: secondly, that it is only sufficient: wherin I cannot, for lack of time be long, and therfore wil briefly set down the reasons of both.

For the first, I proue thus. First this speciall commaundement, touching the practize & exercise of these giftes, besides that it is the commaundement of God, drawne out of the generall law: it chargeth al these officers to abide in their offices, therefore they are perpetuall.

Secondly, all these officers are called here the true members of the body of the Church: therefore the Church beeing to endure to the comming of Christ, these also must be of the same continuance, except you will say, ỳ Christe is pleased better with a maimed body, then a perfect one.

Thirdly, Paule commaundeth Timothie

thie to keepe this gouernment vnto the comming of Christ. 1. Tim. 6.

Fourthly, all the thinges where-about they are occupied, as the ignorances, and errours of the minde, the corruptions of the heart, the vnrulinesse of men, the pouertie of the saints, and impotency of the poore, are alwayes to be looked vnto and cared for. Therefore the offices of God appointed and ordained for these purposes, are perpetuall.

Fiftly, Christe the King and gouernour of his Church, must rule it till the comming of him selfe by his owne offices and lawes, therefore this is perpetuall.

For the second. First we are commaunded here to content our selues with these, and to rest in them, therefore these are only sufficient.

Secondly, these doe make the man and church of God perfect to euery good worke, as it is in ỳ 4. to ỳ Ephesians & elsewhere, therefore these onely are sufficient.

Thirdly, if these bee insufficient, then Christ can not be glorified, as perfect gouernour of his Church, neither his worde is such, but that something may be added, both which are absurd: therefore they one-

ly

ly are sufficient: if not, who dare adde a member to that body, which hee neither made, nor can make.

Fourthly, these functions onely are sufficient, which haue all the gifts needefull for the ministery of the word and Sacramentes, and for the gouernment of the Church: but all these functions are sufficient for these ends: therefore onely these are sufficient.

Fiftly, if any erect new ministeries, hee must either giue new gifts, or assure men that they shall haue newe giftes of God: but none can do thus: therefore these only are sufficient.

Sixthly, if men may adde, they may detract: but ỳ second is false, therfore ỳ first.

Seeing then these things are so as hath bin set forth, out of ỳ Word of God, ỳ this is his order to which al ought to bow their backs, euery one keeping his proper place, & none intruding vpon the right & interest of another: seing superfluous things ought to be cut off, & such offices as are frō Antichrist, ought to be abandoned: let vs euery one in our places, pray to our good God, that he wil pitty this his poore Church, ỳ trueth and righteousnesse may kisse eche other,

other, that his scepter may flourish, that the stiff-necks of the obstinate, and the Iron siniews of the rebellious may be bowed and broken: to the end these confusions that appeare euery where; this pompous pride and cursed ambition, enimy to all sincerity, good order, & true religion may cease, and onely the glory and victory of Christe, our onely, King, Prophet and Priest, may be established, to whom with the Father and the holy ghost, three persons and one eternall God, be all prayse, glory and honor, now and for euer, Amen. Finis

1584 Decemb: 29. J. H. 5. d